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OF RELIGION

THE CHANGING MISSIONARY ROLE

Judy Myrick

The following pertinent paragraphs are from a panel discussion at the Overseas Personnel Conference in which Mrs. Myrick participated along with missionaries from other regions. Mrs. Myrick and her husband Allen are presently serving at the Missionary Orientation Center, Stony Point, New York, as missionaries in residence, following eleven years in South Africa. Much of their service was in theological education. --- Editor

The missionary serving overseas might well be likened to Dr. Doolittle's strange jungle creature, the "pushmi-pullyu." No longer is he doing the kind of pioneering frontier job of evangelism that he did even as recently as two decades ago. In many cases the schools and hospitals built and staffed by the early missionaries have, for better or for worse, been taken over by local government authorities. Indeed, even the job of pastoring a congregation has, on the whole, been taken over by the indigenous church, and rightly so. The missionaries who are left are either in specialized work or are in the process of trying to "work themselves out of a job" which must eventually be shouldered by the developing national church.

This has meant that the role of those remaining missionaries has often been difficult to define and perhaps even more difficult to discharge. Like the two-headed pushmi-pullyu (who tried to do several things at once and to go in several directions at one time), the missionary often feels torn by the new demands being made upon him, or by the rapid social changes taking place on the field which may invalidate the job description he was sent out to fill, or by the indecisiveness of the national church as to how best to use him. Perhaps he may be told, in a land which has a large non-Christian element: "We want your technical know-how and the financial backing that comes with you, but we don't want your message." Does he then feel justified in staying on in that kind of situation, conveying his Christian love and concern through a kind

of Peace Corps relationship?

In another case, the national church may plead with him to stay, either for sentimental reasons or because he has been effective in the past in doing a certain piece of work now being done by a national. If he agrees to stay but does not find his particular skills and interests being effectively utilized, the missionary may well become frustrated, feeling torn on the one hand by his desire to help, and on the other by a growing compulsion to return to the intensifying battle here on the home-front.

A striking example of his dilemma may be seen in the case of one missionary who served on the African continent in a country initially ruled by a colonial power throughout its emergence as a fully independent African state. When if he, in the early stages, failed to speak out against the injustices of the white-dominated government, he was hotly criticized by his African compatriots as being "irrelevant." But if today he were to oppose any apparent injustices on the part of the African rulers, he might well be told by the same brethren to stop "interfering" and to stop "mixing politics and religion." No wonder he feels confused and bewildered at times as to what is expected of him and whether he should continue to serve in that situation.

However, let me say at this point that I do believe there is still a real contribution the missionary can make in most lands, even though the old patterns of serving are breaking down.

Firstly, coming into a new situation from outside, the missionary is often able to see and assess certain needs and problems more clearly than can those who have been long familiar with them. He must ask questions of the indigenous church about their ends and goals - always assuming the relationship of trust has already been built between himself and the nationals, so that his evaluations have more chance of being accepted. As Douglas Webster has said, "Never to question ends is to become a dead end." [1]

Secondly, he can add a wider perspective to the outlook of the national church by helping it to overcome its tendency to be a self-sufficient, ingrown church, and by helping it to understand that the church exists only for the world and not for itself. This will need to be done in relation both to the secular world and to the ecumenical movement of the world-wide church.

Thirdly, whereas in the past the missionary has often stood for reaction against change, he must now point the way to new creative methods and ideas, helping the nationals to incorporate the best of the traditional with what has been called the "cutting edge of culture." Basically this must be carried through by the nationals themselves; but the missionary as a <u>change agent</u> can surely plant some seeds and give encouragement to those nationals who hesitate to buck the old customs and ways of worshipping (many of which were imposed originally by representatives of a western Christian culture).

Fourthly, in the newly-emerging states with their frequently militant expressions of nationalism, he can try hopefully to demonstrate the meaning of Christian citizenship as being above any national loyalty. He, as an outsider, should be able to maintain a certain detach-

ment against the stresses and pressures of the power struggle which permeates both the political and the religious realm, and at some points he may be able to proclaim a prophetic word. Sometimes this can be best done by training the local ministers and lay leaders not only in the Bible but also in Christian ethics. In turn, this may lead on to action programs which spring out of local congregations or communities.

There are some things brought to the field as part of his cultural "baggage" which may be hindrances to the missionary's effectiveness. One of these is to assume he can impose certain ways of doing things, found perhaps to be fruitful in a democratic country, onto a nation which, in its early stages of development, really requires an authoritarian regime. Moreover, a missionary who is honest enough to admit to his brethren the faults of a democracy - including its associations with colonialism, unequal economic opportunities and racial injustice - can more genuinely ask the nationals to attempt, in forming any new political structure, an improvement on the practices of both Western and Communist societies.

The American missionary also takes with him the conditioning of his own heritage since grade school - that of being achievement-oriented. In order to succeed on the field he feels the need to accomplish tasks, often in a great hurry. But not all overseas cultures have this same view of life and its goals. When serving in South Africa, we ourselves noticed that the most frustrated missionaries, and therefore often the least effective, were those who always needed a structured job to do. The missionary who was willing, in all patience, to wait, to listen, and to do a thorough job of relating to the church folk, soaking up their language and customs, were those most appreciated. He must be willing to be less of an individualist, ready always to take second place to nationals perhaps less qualified than himself to do the job, yet willing to accept the responsibilities that come his way.

Missionaries who go abroad solely with the intention to convert and evangelize will probably find they are the first who are asked to leave. What is wanted most at this stage in the developing countries is not even Christian love, as much as social justice where it has been lacking. Even if we cannot agree entirely with the Social Gospel, we must face the fact that social and economic opportunities are most conducive to the fullest spiritual growth of any person. Worship and evangelism should go hand and hand with social witness if we are to truly follow our Lord's example.

A further task in this changing role is to try to reconcile the Afro-Asian peoples to the white man and vice versa - to help free each of its attitude of racism toward the other. In the words of Daisuke Kitagawa: "This can hardly be fulfilled unless backed up by an earnest effort towards racial integration within the American churches" back home. He sees this mission abroad as one of "penitence rather than of benevolence," of asking for their forgiveness for our past sin. "The Gospel is thus a vital factor," allowing for the otherwise unforgivable to be forgiven, and for the otherwise too-proud to admit their share of the guilt. The missionary cannot win the respect of the nationals unless he "reflects the genuine Christian agony with which his church back home is wrestling with the race problem."[2]

In this double role as mediator-reconciler, the missionary may inevitably be led on into what Webster equates to a Passion and Crucifixion similar to that which our Lord suffered. "Just to be in some of these places, where people starve and suffer, where Christians quarrel endlessly and go to law against each other, where the spiritual level of the Church is an all-time low, where hardly a soul is attempting any evangelism, where even the clergy are sometimes corrupt as well as ignorant, where the least spark of spiritual inspiration or initiative is criticized or quenched - just to be there, loving, serving, caring, praying, is to be in a place of crucifixion and to learn something of the meaning of our Lord's Cross. Possibly the highest and most worthwhile role for him today is to be in that kind of place, enduring that kind of ministry and passion, and going through with it to the end which, though bitter, may also be glorious."

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1. Douglas Webster, from Theology Today, Vol. XVI, No. 4, Jan.'60.
2. Daisuke Kitagawa, from Interracial News Service, Vol. 32, No. 5, Nov./Dec.'61.

UNITED STATES

Christian Communications Specialists Form New World-wide Agency Radio, television and film specialists in religious broadcasting from 39 countries of five continents joined together in Oslo, Norway, in June in forming a new organization to be known as the World Association for Christian Communication.

The new international body is a union of the World Association for Christian Broadcasting (WACB) - formed five years ago with headquarters in London - and the New York-based international Co-ordinating Committee for Christian Broadcasting.

Named by delegates as first president was the Rev. Frederick R. Wilson, New York, secretary for planning and research of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the USA.

Accepting the presidency Mr. Wilson said the new organization will provide the "means for Christian churches to enter fully into modern mass communication with hope and enterprise."

The new agency expects to study and co-ordinate the church's multi-media tasks, explore the use of advance techniques and offer a variety of consultative services to both religious and secular agencies. A special emphasis will be placed on training.

Honor for Chester L. Marcus Dr. Chester L. Marcus, UCBWM regional secretary for Afric was honored with the degree of Doctor of Divinity on Sep tember 18, 1968 by United Theological Semi nary, New Brighton, Minn.

Six New WCC Member Churches Four church bodies were provisionally approved for membership and two others for associate membership in the World Council of Churches, at its Fourth Assembly in Uppsala. The four applicants for full WCC membership -- all on the African continent are:

- The Methodist Church in Kenya, with 13,000 members;

- The Evangelical Lutheran Church in Southern Africa (Transvaal Region), with 110,000 members;
- The United Congregational Church of Southern Africa, with 104,000 communicant members, and 42,000 baptized adherents;
- The Moravian Church Eastern Province in South Africa, with 26,300 members.

The applicants for associate membership are:

- Eglise Protestante Africaine, Lolodorf Cameroun, with 8,300 members;
- The Methodist Church in Cuba, with 7,902 members.

Owing to church unions in various countries, the membership of the World Council is subject to fluctuation and accurate statistics are difficult to maintain. Final approval of the six applications acted upon favorably at the Assembly will increase the WCC's roster to 227 full members and eight associate members for a total of 235. Associate members are churches with less than 10,000 members.

Heifer Project — The record number of 33 countries received aid valued at $915,501 from Heifer Project in 1967. This help included shipments of 103,509 chicks, 487 cattle, 577 goats and sheep, 122 pigs, 324 rabbits, 3,350 turkeys, 95 ducks, 8 chinchillas and 93 packages of bees.

Chores of Life — This book by Theophil H. Twente is available from the Eden-Heidelberg Bookstore, 1724 Chouteau Avenue, St. Louis, Missouri 63103. Price: $2.00 single copy; 5 or more copies at $1.80 each. The review of the book (June-July Newsletter) failed to include the title: Chores of Life. We are sorry.

AFRICA

CWS - Nigeria Emergency Team — The Nigeria Emergency Medical Relief Team recruited by Church World Service left for Geneva on September 10 for a briefing under the International Committee of the Red Cross. During a two-day stay in New York they participated in a special training program: lectures on the political history of the country, sensitivity training sessions, medical briefing as to the problems of medicine in the tropics, the use and storage of tropical medical equipment, discussion of malnutrition and its effect on other diseases and the treatment of malnutrition. Two Nigerian students were with them in New York.

Dr. David M. Stowe, associate general secretary for overseas ministries (NCC), officially commissioned them for this service in Nigeria on September 9.

Dr. Lee Roger Rutheford is the leader of the team which includes four nurses, a relief feeding administrator and a general maintenance man. Among the seven members are Mr. and Mrs. George Bibler. Mrs. Bibler, the former Miss Virginia Alvin, of Hyannis, Massachusetts, was a member of the United Church of Christ, Center Harbor, New Hampshire.

Food for Biafra — Direct word from inside blockaded Biafra estimates daily starvation deaths at 6,000. Several weeks previously the daily death rate was between two to three thousand.

Confirmation of mass starvation fatalities was relayed to James MacCracken, executive director of Church World Service by Dr. H. W. Middelkoop, a World Council of Churches representative, who heads the Queen Elizabeth Hospital in Umuahia, Biafra. The 13,000,000 Biafrans, mostly Christian Ibos, are completely surrounded by Nigerian Federal forces.

Church World Service has been financing air lifts of desperately needed high protein baby foods and medicines during night flights from Lisbon, Portugal, or from Fernando Po, an island located off the eastern coast of Nigeria. The big U.S. Protestant-Orthodox relief agency has to date gathered and shipped from the United

States more than one million pounds of foods to Nigeria. Tons of jarred baby food as well as a half million pounds of high protein beans has been supplied by CROP, the Community Hunger Appeal of CWS. Tons of additional supplies are being shipped to the East Coast for shipment to Nigeria-Biafra areas. Most of the material has been earmarked for delivery into the Biafran starvation area if and when a land route is permitted into Biafra by the Nigerian Government. Meanwhile, as much as possible, under hazardous circumstances, has been flown through the blockade by Protestant and Catholic churches. World Council of Churches has been active in the Biafran-Nigerian tragedy from its inception, attempting to aid war victims of both sides of the fighting zones.

Church World Service is working in conjunction with Catholic Relief Services in this country to particularly aid the very young and the aged in Biafra who are now dying en masse.

Hippos not "Hippies" in the Garden — We have been getting up early during the past weeks and have been looking for hippopotamus tracks in the garden. Several weeks ago a half-grown one (probably weighing only about two tons), began coming to the station every night to sample people's gardens. He developed a taste for flowers, foundation-plantings of philodendron, sweet corn, beans and other garden vegetables. Almost everyone had caught a glimpse of him outside their bedroom windows. We rigged up a tripline over our croquet court and at 4 o'clock one morning the alarm rang and we caught him in the beam of our flashlight as he munched grass. Finally, because of his depredations, and because of his potential dangerousness, a game guard was sent for him from the Game and Fisheries Dept. He got a pot shot at him one dark night with a 30-06 and apparently missed the animal, but must have scared him as he hasn't been back since.

Hippos can be dangerous. A fisherman was killed and his wife severely injured when their canoe was overturned by one, about a mile up the river. Then came another grim reminder that though we live in the 20th century, people here are still subject to some of the more primitive dangers (as well as all the more modern ones). One evening I heard the sound of crying and anguish coming from the cluster of dwellings between us and the river. Soon a man came pushing his bike up the path with the news that one man's wife, who had been fishing with two women friends, had suddenly (together with the baby which was on her back) been taken by a crocodile during the moment that her friends were packing their gear to go home.

We went to visit the bereaved husband, taking with us the condolences of the station and some money gifts that had been contributed. The man and his five children were receiving strong support from the (non Christian) group of which they were a part. People went past our house for days on their way to visit "Lyman's" home; and every new visitor was greeted with ululate-wailing by the members of his family household in the old traditional pattern.

Excerpts from a letter from the Rev. and Mrs. John C. Heinrich, Kafue, Zambia.

Contributed Service — Dr. John H. Faust, Manson, Iowa, member of the UCBWM Board of Directors and its Africa Committee, accompanied by Mrs. Faust spent three months this summer at Pierce Memorial Hospital, Mt. Silinda, Rhodesia, where Dr. Faust helped to fill in for Dr. Kirk Stetson. Just before the Fausts returned in mid-August, a young physician, Dr. Robert Nelson, of Pine Ridge, South Dakota, left with his wife and year-old daughter, for Rhodesia to serve there for the remainder of this year, carrying on where Dr. Faust left off and probably staying until the Stetsons return.

On Furloughs... — Lawrence and Carol Ann Gilley were still in South Africa when they created this anticipatory poster (next page). Perhaps their pop art will elicit some responses from our readers on furlough and their use - or misuse.

- Editor

trade in your old pot holders

As with most things manufactured in the U.S., the American missionary has an obsolescence factor built in. In South Africa social change is rapid and complicated by culture contact and conflict. A furlough after five years is a time to reassess commitments, involvements and attitudes formed (entrenched) in five years of myopic slogging.

re-evaluate
revise
recommit
renew
re-equip

When in doubt toss it out!

Furlough faces us to past and future. What are we doing? Have we accomplished anything? Where is the action? After furlough, then what?

Facing these questions is a must for missionary, mission, church too! It isn't easy to look at yourself honestly. Furlough is looking at yourself -- When did you last take a furlough?

Join us.

Are you having trouble

So are we.

The Gilleys
South Africa
and
Massachusetts

LATIN AMERICA

Michigan Doctors Join Caravan

During the month of July, four doctors from the Grand Rapids area gave two weeks of "contributed service" to Honduras through the Caravan program of the Evangelical and Reformed Synod of Honduras. Dr. Robert Hire, a dentist; Dr. Louis Bozin, an optometrist; and Drs. Robert T. Harrison and Vernon J. Wininger, medical doctors; greatly increased the effectiveness of the regular Caravan term by tripling the number of patients treated. Bryan Hire, son of Dr. Hire; Mrs. Eleanor Bozin, wife of Dr. Bozin; and the Rev. Ralph C. Unruh, pastor of Smith Memorial United Church of Christ, Grand Rapids, also helped on the Caravans. All received their reward through the grateful eyes of the Hondurans they had helped.

Pennsylvanian Serves Honduras

The Gardland Gingerichs are packing their trailer again, this time to head back to R.D. 1, Millersville, Pennsylvania, after spending a year of sabbatical leave in Honduras. Garland is an agricultural teacher in Penn Manor High School, Lancaster, Pennsylvania. He has given a year of contributed service in Honduras through Agricultural Missions.

"I have really enjoyed face-to-face contact with Hondurans," says Garland, "as I have been able to work directly with them in their villages and fields. I had thought I would only be a resource person to others who could use Spanish and work directly with the nationals, but I have been given much opportunity to do the demonstrating myself and this has been a rich experience. I was able to organize and coordinate extensionist training programs, the result of which is a group of some 45 extensionists who are lay leaders in their churches and who are doing agriculture teaching in about 25 villages."

Speaking of his jobs in Honduras, Garland concluded: "I have been able to show new gardening techniques -- compost piles for instance -- and have introduced new vegetables not used by the people before. More use of vegetables, and the success of vegetable gardens will enable the people to eat better and lift them out of the dietary deficiency which is a serious problem here. In one area I visited, cattlemen followed my simple suggestion for improving their cattle, which indicated to me that the Honduran farmer is eager for information and willing to utilize it when he has it."

NEAR EAST

19th Centenary of the Martyrdom of St. Mark

The Rev. David Byers, chaplain at the American University, Beirut, Lebanon, represented the UCBWM at the June 24-28, 1968 observance in Cairo of the 19th Centenary of the Martyrdom of St. Mark who, according to tradition, founded the first church in Egypt.

The observance included the inauguration of St. Mark's new cathedral. The old cathedral was burned in 1963. To help redress this wrong and to make clear that "Christians as well as Muslims have equal rights before the law," President Gamal Abdel Nasser had laid the cornerstone of the new structure and had given $240,000 as the first installment towards its construction.

The centenary observance also included the reception of the gift from the Vatican, by order of Pope Paul VI, of the Relics of St. Mark from the San Marco Cathedral, Venice. Stolen in 890 by merchants from Venice, the relics are now interred in the crypt of the new cathedral.

Mr. Byers reports that the centenary as "once in a lifetime or so moment of ours and days ... one of the unforgetble happenings of all time." Dr. Park ohnson of Pakistan, a representative of he United Presbyterian Church at the eremonies, writes that "... it was a ed-letter occasion for every Coptic hristian, helping this minority elent in a predominantly Muslim land to stand taller' and lift their heads igher ... Nothing so broadly and impressively ecumenical had ever happened n Egypt. Henceforth every Copt will eel more truly a part of the world ellowship of faith, and this relationhip of the Coptic minority will be felt y the non-Christian majority in Egypt."

edhouse Turkish-nglish Dictionry Published--292 pages

The publication of the Turkish-English Dictionary in Istanbul marks the completion of 12 years f scholarly work and is a contribution o Turkey of essential importance. The edhouse dictionaries represent the life ork of Sir James Redhouse, an Englishan who arrived in Turkey in 1826 at the ge of 15. He published a series of urkish-English lexicons from 1853-1890. he Publication Department in Istanbul aw the last books through their press ver a period of 10 years while Redhouse orresponded from London and then he ave the dictionary rights to the Publiation Department. In 1950 the Publiation Department issued the revised nglish-Turkish Dictionary after a deade of work supported by the United tates State Department and the Rockeeller Foundation. This book has gone hrough six printings and 57,000 copies ave been sold in seventeen years; it as published under the supervision of r. J.K. Birge. Mr. Robert Avery has een the present dictionary through ublication. In 1949 Dr. Andreas ietze began the work of assembling aterials for this revised Turkishnglish text. In 1956 the Department eceived a grant from the Ford Foundaion for financial support for the roject. The Publication Department as now taken the name of the Redhouse ress.

Turkish Books of Worship

If you wish to worship in the Turkish language, the Publication Department in Istanbul has two new books for you. The summer of 1968 brought the long-looked-for dates of publication of a booklet of worship and a hymn book in Turkish.

The 1968 Biennial Meeting of the Near East Mission

If some missionaries around the world who are accustomed to church meetings are forgetting what a Mission meeting is like, they will be interested in the Findings Committee Report from the 1968 Biennial Meeting of the Near East Mission. Note might be made that discussion of integration or indigenization in Turkey takes a different form from that in other countries where we are closely connected with the local church. Integration in Turkey means fuller sharing by people of two different religious groups. Following are some excerpts from the Findings Committee Report:

The 1968 Biennial Meeting of the Near East Mission has been characterized by a searching study of our work. In full meetings and discussion groups there has been a study of the assumptions of each category of work, study of our purpose and study of ways of integrating ourselves, our purpose and our work into the community where we live. Through all talks ran the theme of long range planning: finding out where we are and where we want to be; what our image is, and what we want it to be.

.....Like the first missionaries to Turkey, we are explorers working toward new policies and programs which can meet the demands of a new age.

.....The area reports from Syria and Lebanon, from Turkey, and from the U. S. reminded us of the constantly changing conditions we live in, although sometimes the surface seems unchanged. We must be ready for change in any area and at any moment.

.....There continues to be significant opportunities for our Mission in the Near East, often within certain limitations but nevertheless real, with room for high quality endeavour in all areas.

Integration of effort with our Turkish colleagues has been stressed. Integration must be a two-way flow with much give and take on the part of each individual, national or foreign. Bilingual staffs should be a goal, with both English and Turkish lessons available to staff members. Objectives and goals should be worked out and carried out cooperatively. Attracting colleagues from places other than the U. S. and Turkey should help in the process of integration by diffusing the polarity that can occur in a purely two-sided partnership. Differences of opinion are healthy and natural and must be recognized and dealt with, but they must be on the basis of individual difference not "sides." A great deal has been done toward integration but much more must be done. There is and must be a strong continuing impulse to work on this difficult vital process.

Aside from general meetings and discussion groups, the 1968 Biennial Meeting offered a wealth of other opportunities for enrichment. At the tea-time talks by the Rev. Kenrick Strong and the Rev. Bradley Skinner we were made aware of our relationship to the American churches and of the ferment in those churches at the present time.

The Rev. Otto Meinardus presented a series of three lectures on Christian-Muslim relationships. He outlined sociological contrasts, presented points for Christian-Muslim dialogue, and spoke of the role of the Church in the Middle East in the mid-20th century. In the lectures he emphasized the impasse of mutual ignorance on the part of the Christians and Muslims and the difference between occidental and oriental religious thought.

The Rev. William Holladay began the evening talks with an excellent discussion of issues in the Arab world. He gave emphasis to the grave concerns all Arab people feel over the threat which Israel continues to pose. Evening talks by Ruth Pope and Ahmet Donmez broadened our knowledge of historical sites in and near Izmir. The well-known archeologist, Theresa Goell spoke about her excavations at Nemrut Dag, illustrating with slides the dramatic discoveries and the difficulty of the excavation. "The New Freedom, Youth's Challenge" was the subject of a panel discussion which dealt with a search for community, a search for personhood based on a breaking down of barriers, and individual sensitivity and responsibility. There was an emphasis that one must learn to make independent evaluations and decisions in life, not operate only on standards and rules handed down by an earlier generation.

The evening of July 4 was celebrated with a delightful presentation of Mozart's operetta, "Bastien and Bastienne" starring Bill, Ann and Robert Edmonds and Dr. Donald Hoffman, accompanied by Deniz Serma

The theme of Vesper Services was the heritage and the future of the Near East Mission and the talent each person can bring to the work of the Mission as we educate ourselves and others to meet insecurity, learning to tolerate insecurity with equanimity.

Demolition of Tarsus Administration Building

Tarsus, Turkey -- A historical landmark is going down in Tarsus. Those who were on the campus in June saw a rather picturesque type of moving with a line of servants and Mission children carrying files and folders from the administration building to temporary housing. Shepard Hall has been a condemned building and this spring permission was received from Ankara for major repairs. By the opening of the school year in September it is hoped that the remaining stone walls and arches of the ground floor will be hidden by new offices, a study hall, a modern kitchen and dining hall, and an infirmary. We know that stone walls do not make a school, but the Tarsus Newsletter of June allows us a nostalgic glance at history and the activities that have gone on in the old Shepard Hall:

"Those of you who have been in Tarsus surely remember our administration building - the only building that was on the land when a school was first started here, it is the oldest building we have. How old is it? At least 79 years old, since the school itself is reckoned to be that

old - but before being a school building, Shepard Hall was a vineyard house, and, so our building contractor tells us, a wine press as well. The date that is taught in the history of the public primary school next door is 1878, but our contractor claims it is older than that - 100 years old at least! The past hundred years in Tarsus have seen exciting events, and Shepard Hall has stood through it all; it could have recorded much about our beginnings if it could have spoken: of Colonel Shepard, whose initiative and support made possible the beginning of St. Paul's Institute; of Dr. and Mrs. Christie, who led the Institute from this beginning through the anxious times of the first World War; of the Turkish War of Independence and following it, the change from "Institute" to "Kolej" of the Nilsons, the Nutes, the Woolworths, the Maynards and the Stones, who all served, made their impress on the school, and have left. Others it could tell of, too, who though here for shorter periods, are still remembered by many of our graduates.

SOUTHERN ASIA

Per-Jubilee Year of Serampore College

This year Serampore College will celebrate the 150th anniversary of its founding in 1818 when it started as a small college, founded by William Carey and his colleagues. The following letter was recently written to Serampore by the Rev. Telfer Mook on behalf of the UCBWM and the Trustees of Jaffna College Funds:

It is especially fitting that the institutions here represented should express their gratitude. It is probable that the reports of William Carey's work in Bengal had not a little to do with the determination of the pioneer band of American students to engage in the work of foreign missions which led them to found the first society in the United States for that purpose, the American Board. At any rate several of their number visited Serampore soon after their arrival in the Orient. The activities which they found going on there had much to do with the formation of their own plans for service in Burma, Bombay and Ceylon.

Again the foundation in 1825 of Batticotta Seminary, later to be called Jaffna College, in Northern Ceylon was clearly due to the inspiration of Serampore College, and sections of its original prospectus were taken directly from Serampore documents. The promoters of the Jaffna College plan enjoyed the help of the Serampore missionaries in raising funds in Calcutta. Thus the plans which Carey made for higher education, even though for many years they were destined not to be carried out fully in Serampore itself, served to set the pattern for Christian endeavor in that field in India and Ceylon.

Through the years Serampore College has been the distinguished servant of the Christian cause in many ways. Especially the revival of the Charter and the generous steps taken soon after the beginning of this century, making its provisions applicable to other theological institutions have been of immense benefit.

The linking of these institutions with Serampore through affiliation has served to raise standards of instruction throughout the country. The services of the Serampore Senate in providing an annual forum for the discussion of issues in theological education, the work of the successive principals and registrars in administering the work of examination, and the successive commissions which have studied the problems of particular institutions have all been highly useful.

Mention should also be made of the debt owed to Serampore for its own teaching work, for the distinguished scholars who have shared in its work on its own campus, and for the many eminent leaders of the Christian Church who have studied there.

Finally we would express the confident hope that Serampore will continue to have

an important part in the future work of Christian higher education, both in Theology and in Arts and Sciences, and that it will be given wisdom to adjust itself to the rapidly changing situations of the new India, so that it may contribute with the greatest advantage to the progress of Christian truth and commitment.

Expanding Higher Education in Ceylon — A recent report received from Ceylon indicates that a number of students who are seeking admission to the universities has been mounting yearly. In the December 1967 Science examination 40,000 students appeare for college examinations - 32,000 for Arts and 8,000 for Science which includes professional studies such as medicine and engineering. Of this number the four universities are planning to admit 3,200 for Arts and 775 for Sciences which is roughly 10% of those who took the examinations.

PACIFIC

Greetings From the Pacific — Another challenging, exciting and frustrating year of teaching is coming to a close and before I know it the campus will be as quiet as a mouse!

Mizpah High School has organized a Religious Life Committee under the direction of the Rev. Stephen Evans, our chaplain. The committee has grown throughout the year to include almost one third of our students. It works in many areas, improving the structure of the existing churches as well as getting the student involved in bringing the church into the community.

Under the guidance of the Student Senate and the principal, the students have built a school store, snack bar and auditorium. The foundation is 30' x 96' and the students have laid all the concrete and done all the carpentry. The roof will be made out of thatch. No doubt this has helped improve school spirit as well as given the students some good creative exercise!

We have organized a school band and the students have played at government ceremonies, schools and even churches. For most of them it is the first time they have ever played an instrument. We even have some girls twirling batons and they are so "way out" that they wear Bermuda shorts!

Our school choir, under the direction of Mr. Gundale, a Peace Corps Volunteer, has grown both in quantity and quality. It has been hard for him to get the students away from revival songs and into a more sophisticated area, but he has done very well considering their backgrounds. The choir has done a great deal in improving our church services and has helped the students to take part in the service in a more responsive way.

Of course we have also grown academically. Our freshmen students seem to have a better background than the upper classmen, so that we can raise our standards a little higher. We have added a few courses such a chemistry, algebra and world history as wel as improved the old ones. Our facilities are much better than last year and most of us have our teaching materials completed.

- Mr. Thomas J. Chilton, Moen, Truk, Micronesia

"Bishops Pray Side By Side" — Strange that it should seem remarkable for two bishops to kneel together in prayer. Yet that is how the Kowloon, Hong Kong local morning paper headlined its report of the opening meeting of this year' Week of Prayer for Christian Unity. The gathering was a Bible Service in the Roman Catholic Cathedral. The Roman Catholic and Anglican bishops were present. The preache was an English Methodist; the lessons were read by an Anglican clergyman and a Congregational minister. A similar service took place on the other side of the harbour in Kowloon in St. Theresa's Church.

Sunday services emphasized the unity theme. Many churches invited ministers of other groups than their own to share their pulpits and lecterns.

Once again a large group attended the Bible Seminar, sponsored jointly by the Roman Catholic Church and the Hong Kong Christian Council, and held after office hours downtown in the City Hall. The Director of Social Welfare for the Colony presided.

C H R O N I C L E

ARRIVALS FROM THE FIELD

ANGOLA

The Reverend Joyce B. Myers of Bailundo, director of the Bailundo mission station and of its leadership training program, for furlough on July 31.

GHANA

Dr. and Mrs. Russell J. Bunai, Jr., of the Evangelical Presbyterian Church Hospital at Adidome, and their three children, on July 11, for terminal furlough. A pediatrician, Dr. Bunai was also engaged in general surgery and obstetrics.

INDIA

Miss Karine Schomer, on August 9, on the completion of a short term as a teacher of English and French at the Hume High School in Bombay. En route home, Miss Schomer served as an interpreter and youth member of the WCC Assembly staff in Uppsala, Sweden.

JAMAICA

The Rev. Dr. Wilfred Scopes, the first president of the newly organized United Theological College of the West Indies in Kingston, and Mrs. Scopes, on June 28, on the completion of a short term.

JAPAN

Mr. and Mrs. Leslie C. Sackett, teachers at Palmore Institute and Canadian Academy, Kobe, for furlough on July 31 and July 17 respectively.

The Rev. (Ph.D.) and Mrs. Philip E. Williams of North Japan University, Sendai, and their three daughters, for furlough on August 10. Dr. Williams will be visiting professor of English and Japanese literature at Ursinus College in Collegeville, Pennsylvania, during the 1968-69 academic year.

The Rev. and Mrs. Robert W. Wood of Doshisha University, Kyoto, and their four children, for furlough on August 25. Mr. and Mrs. Wood have been teaching in the Theology and Sociology Departments of Doshisha respectively, Mr. Wood as professor of Christian Ethics. On leave as of mid-September, Mr. Wood will be on the faculty of Carleton College in Northfield, Minnesota, Department of Religion.

THE PHILIPPINES

The Reverend Leila W. Anderson of Manila, on September 28, on the completion of a short term in a traveling ministry as a Christian education consultant under the United Church of Christ in the Philippines. En route home, Miss Anderson visited Board work in many countries.

TURKEY

Mrs. Marion H. Brandon, R.N., of Talas, on September 12 for a six-month furlough, on the completion of a regular term at the Talas Nute Clinic. Her nursing services included the Boys' School infirmary until 1967, baby clinics in surrounding villages, and instruction in family planning.

Miss Susan L. Combs of Istanbul, in mid-August, on the completion of a short term as a teacher of music and English at the American Academy for Girls in Usküdar.

Miss Donna J. Cooper of Izmir, in Associated Service at the American Collegiate Institute for two years as a teacher of general science, on July 16.

Miss Carolyn F. Good of Istanbul, on August 9, on the completion of a short term as a teacher of home economics at the American Academy for Girls in Usküdar.

ARRIVALS FROM THE FIELD (Cont'd)

Miss Isabel Hemingway, R.N., C.N.M., of the Azariah Smith Memorial Hospital staff in Gaziantep, on September 24, for a six-month furlough.

Mrs. Caroline W. Lovejoy of Istanbul, in mid-August for a six-month furlough, on the completion of a regular term as head of the home economics department at the American Academy for Girls in Usküdar.

Mrs.Lelia V. Matthews of Istanbul, on July 2, on the completion of a short term as director of residence at the American Academy for Girls in Usküdar.

Miss Rosemary Schindler of Izmir, on August 3, on the completion of a two-year term as a teacher of English and mathematics at the American Collegiate Institute.

Miss Beulah M. Wang of Izmir, on August 22, on the completion of her third short term as a teacher of physical education at the American Collegiate Institute. She developed an intramural program in the city schools in cooperation with Turkish teachers of physical education.

Mrs. Leonette W. Wishard of Izmir, on September 12 for terminal furlough, on the completion of a regular term as dean of residence at the American Collegiate Institute, with supervision over the dormitory, boarding department meals, and domestic staff. She also taught some English classes.

Miss Harriet Yarrow of Izmir, on September 12, for furlough with a view to retirement. Beginning her educational service in Turkey in 1927, Miss Yarrow taught at the Gedik Pasha School in Istanbul, at Tarsus American College in Tarsus, and for nearly twenty-five years at the American Collegiate Institute in Izmir, specializing in the teaching of English. Alumnae cultivation and school hospitality were other major contributions.

DEPARTURES FOR THE FIELD

HONG KONG

Mr. and Mrs. Donald R. Bergmann of Kowloon City, and their five children, on August 19, returning from furlough to continue service under the Junk Bay Medical Relief Council. Mr. Bergmann is business manager for the Haven of Hope TB Sanatorium, the Church Clinic, and the Children's Preventorium.

Miss Lucile C. Hartman of Kowloon City, on August 14, returning from furlough to the True Light Middle School, where she teaches English to the junior and senior high classes.

INDIA

Miss Miriam D. Brown, on August 20, returning from furlough to Lady Doak College in Madurai City where she serves as chaplain.

INDONESIA

Mrs. Verne H. Fletcher and five of their six children, in early August, returning from furlough in Montpellier, France, to join Dr. Fletcher at the United Theological College in Jogjakarta.

JAPAN

The Rev. and Mrs. Herbert J. Beecken and three of their four children, on August 20, returning from furlough to Tokyo to serve initially as house parents at the Interboard Hostel (for missionary children) in Mitaka.

DEPARTURES FOR THE FIELD (cont'd)

Dr. (Ph.D.) Esther L. Hibbard, until 1967 professor of English literature at Doshisha Women's College, Kyoto, on September 11, returning from furlough to Sendai to a similar assignment in the English Department of the Graduate School at North Japan University.

The Rev. and Mrs. Armin H. Kroehler and their five children, on August 12, returning from furlough to continue their ministry of teaching and evangelism through the Aizu Christian Rural Center.

RHODESIA

Dr. and Mrs. Robert P. Nelson of Grove City, Minnesota, and their young daughter, on August 10, to give volunteer medical services for six months at the Willis F. Pierce Memorial Hospital at Mt. Silinda.

Mrs. Herbert B. Perry, Jr., and two of their four children, in early September, returning from furlough to Mt. Silinda to join Mr. Perry who arrived there in early August.

TURKEY

The Rev. and Mrs. (L.H.D.) Everett C. Blake of Izmir, on August 7, returning from furlough to the American Collegiate Institute to continue in their respective administrative responsibilities as business manager and principal. Her doctorate is from Doane College, Crete, Nebraska (see June-July Newsletter, page 4).

The Rev. Melvin A. Wittler, field secretary of the Near East Mission in Istanbul, on June 30, Mrs. Wittler and their four children on July 30, returning from furlough. During their furlough year in New York City, Mr. Wittler was the overseas associate in the Near East office of the United Church Board for World Ministries.

DEPARTURE OF NEW APPOINTEES

JAPAN

Mr. and Mrs. Leonard C. Schrader of Iowa City, Iowa, on September 8, for short term service of three and one-half years as teachers of English under the United Church of Christ in Japan, following language study in Tokyo.

Miss Mary E. Thompson of Elyria, Ohio, on August 28, for short term service as a teacher of English at Kobe College, Nishinomiya. She is a representative of the Kobe College Corporation.

MICRONESIA

Mr. and Mrs. Jackson H. Carter of Wichita, Kansas, on September 19, for a regular term of five years in the Eastern Caroline Islands as teachers of mathematics and English respectively at the Mizpah High School on Moen, Truk.

RHODESIA

Mr. L. Jay Cutler of New Providence, Iowa, on September 19, for a short term of three years as a teacher of general science at the Chikore Secondary School.

Mr. Bruce A. Hansen of Chicago, Illinois, on September 19, for a short term of three years in the youth and church renewal program in Rhodesia.

Mr. R. Hugh Miner of Sodus, New York, on August 26, for a short term of three years as a teacher of English at the Chikore Secondary School. His earlier service in Rhodesia was at Mt. Silinda Institute 1962-1965.

DEPARTURE OF NEW APPOINTEES (cont'd)

SOUTH AFRICA

Mr. and Mrs. Roger F. Aylard of Fremont, California, and their five sons, on August 14, for regular term service at Inanda Seminary, near Durban, to engage in educational and administrative work.

TURKEY (Unless otherwise indicated, the group left on August 13)

To Gaziantep

Miss Emma Jean Graham, R.N., of Portland, Oregon, on September 24, for a short term of three years as a nurse at the Azariah Smith Memorial Hospital.

To the American Academy for Girls in Uskŭdar, Istanbul:

Miss Linda E. Anderson of Moline, Illinois, for a short term of three years as a teacher of physical education.

Miss Carol (Elizabeth) Biro of Rockville Centre, New York, for a short term of three years as a teacher of music.

Miss Jeanne L. Kiefer of New Hyde Park, New York, for a short term of three years as a teacher of art.

To the American Collegiate Institute in Izmir:

Miss Cheryl A. Conley of Gouverneur, New York, for a short term of three years as a teacher of English.

Miss Kathryn R. Lewis of Fremont, California, for a short term of two years as director of residence.

Mrs. Helen R. Wycoff of Elizabeth, Pennsylvania, and her daughter Leona, on August 29, for a short term of three years as a teacher of English.

To Tarsus

Mr. Richard C. Cable of Morris, Connecticut, for a short term of three years as a teacher of English at Tarsus American College.

BIRTHS

To Mr. and Mrs. Paul R. Walther of the Philippines, a son, Steven Karl, on July 8, 1968 in Tacloban City.

To the Rev. and Mrs. Paul V. Griesy of Japan, now on study leave, a son, Carl Nobuhiro, on July 23, 1968 at Rock Rapids, Iowa.

To Dr. and Mrs. Russell J. Bunai, Jr., of the Evangelical Presbyterian Church Hospital in Adidome, Ghana, now on terminal furlough, a son, David James, on August 2, 1968 in Cambridge, Massachusetts.

To the Rev. and Mrs. Alan R. McCain of Tarsus American College, a daughter, Elizabeth Cory, on August 3, 1968 at the Admiral Bristol Hospital in Istanbul, Turkey.

To Mr. and Mrs. John M. Van Horn, who this summer completed short terms in Turkey, a son, Brian David, on September 1, 1968 in Wisconsin Rapids, Wisconsin.

To the Rev. and Mrs. E. Neill Richards (Rhodesia), in furlough study at the Pacific School of Religion in Berkeley, a son, Mark Edwin, on September 22, 1968.

Dorothy G. Blatter, L.H.D., of Albion, Nebraska, who on August 1, 1968 brought to a close a thirty-seven year career as an educational missionary of the Board in Turkey, initiated a new career on September 21, 1968 as the wife of Frank M. Ross of Kansas. They were married at Faith United Church, Iowa City, Iowa, and are making their home at 7401 Belleview, Kansas City, Missouri.

DEATHS

The Reverend Richard Knerr

South America (Brazil) 1948-1958, 10 years
Died: April 24, 1968, Flint, Michigan Aged 75

Born in Pirmasens, Germany, Pastor Knerr had his academic and theological training in his native land. Graduating from the Methodist Seminary in Frankfurt am Main, he was ordained in 1921, was married to Mary Krehbiel in 1923 during a brief ministry in Germany, and shortly thereafter came to the United States with his bride. Two sons and two daughters were born to them.

Until 1928 Pastor Knerr served as assistant minister at the Bethlehem Church in Flint, Michigan. Then followed pastorates in Congregational churches in Au Gres, Michigan; Milwaukee, Wisconsin; Lincoln, Nebraska; Hebron, North Dakota. Because of his diversified background, ability and Christian commitment, many responsible church positions fell upon his shoulders. From 1937-1948 he was editor of "Der Kirchenbote," the official publication of the General Conference of Congregational Churches of America, and in 1948 he was commissioned as superintendent of the Congregational Churches in Brazil. During the next ten years, with the cooperation of an increasing number of dedicated young pastors, he helped develop church life in Brazil on sound foundations.

Upon their arrival in Rio Grande do Sul, Mr. and Mrs. Knerr found 28 small, independent congregations, most of them living in isolated jungle areas, and being served by lay preachers and two young pastors. When they left Brazil in 1958 for health reasons, there were over 100 congregations with a membership of 22,000, 50 active Sunday schools, many young people's groups, and some women's organizations. From 1958 until his illness and death in 1968, Pastor Knerr was once more serving St. John Church at Au Gres, Michigan.

Miss Clara Gray Labaree

Marathi Mission, W. India 1923-1928, 1931-1934, 8 years
Died: June 21, 1968, New Haven, Connecticut Aged 72

Born of missionary parents in Urumia (now Urmia), Persia, Clara Labaree received her education at the Walnut Hill School in Natick, Massachusetts, the Wheelock Kindergarten School in Boston, and studied for a year at Teachers College, Columbia, before joining the Marathi Mission in 1923. With her specialized training as a kindergartner she was assigned to the Mary B. Harding Kindergarten Training School (now College) in Sholapur, giving help at the same time to the Woronoco School for primary grades. She came home in 1928, but during a critical personnel shortage Miss Labaree returned to India for another short term in the Sholapur schools (1931-34).

A church woman, Miss Labaree was very active in the life of the Church of the Redeemer in New Haven, in Red Cross work, and in other forms of community outreach, giving generously of her time and substance. She served as secretary of the State College, and in recent years during a world tour revisited the Marathi Mission and Sholapur to renew old ties and associations.

Leona Stukey Tucker (Mrs. John T.)
Angola and Portugal, 1919-1961, 42 years
Died: July 22, 1968, Pasadena, California In 76th year

Although missionaries of the United Church of Canada, both the late Dr. Tucker and Leona Stukey Tucker went to Angola under the American Board (UCBWM) as the "sending agency," but even after the formation of their own Overseas Board of Missions, the Tuckers maintained the closest working relationship with our work and missionaries in Angola.

Born in Vernon County, Missouri, Leona Tucker attended the Steamboat Springs High School in Colorado, and was graduated from Colorado College in 1913 (PBK). From 1919 until her marriage to Dr. Tucker in 1922, she served as principal of the Means School in Dondi, a secondary school for girls. Dr. Tucker was then principal of Currie Institute, a secondary school for boys, also in Dondi. Upon their marriage she became a mother to Dr. Tucker's two young sons, one of them the Rev. Theodore L. Tucker (DOM/NCCC), whose mother, Mabel Tucker, had died in 1921. A son and a daughter were later born to Leona Tucker.

During her 32 years in Angola, she was an invaluable partner in Dr. Tucker's work in the development of the churches in the Dondi and Chissamba areas, in the training of pastors and leaders, and in his work as secretary of the Angola Evangelical Alliance in Luanda. She also brought to the work unusual gifts of her own. She gave high quality training and guidance to women and girls; she was an excellent linguist too and taught the Umbundu language to missionaries. She was also noted for her translation work in both Portuguese and Umbundu, translating the Bible and other books. Her writings included "The Witchdoctor's Basket" and various articles on mission work and anthropological subjects.

From 1952 to 1958 the Tuckers were in Lisbon together, at the Interdenominational Orientation Center, where Dr. Tucker represented all Protestant missionaries working in Portuguese territories, and both taught at the Theological Seminary in Carcavelos. Following his death in Lisbon in 1958, Mrs. Tucker stayed on until 1961, continuing her seminary teaching and as residence-mother for students at Lisbon University. The Rev. and Mrs. Duane V. Waln of Pomona represented the UCBWM and the Angola Mission at the service. He gave a beautiful memorial tribute and the prayer.

Miss Leona Lloyd Burr
China, Japan, India 1919-1954, 35 years
Died: August 5, 1968, Mitchell, South Dakota Aged 78

Born in Academy, South Dakota, Leona Burr attended Ward Academy (1911), the Springield Normal School (1912), Dakota Wesleyan University in Mitchell (B.A. 1918), and the University of Wisconsin (M.A. 1940).

A daughter of the prairie, with a deep sense of gratitude to an uncle whom she credited with opening her windows on the world, Leona Burr undertook the task of enlarging the horizons of other non-privileged young people with a real sense of mission.

Her appointment was to the Shaowu Mission in China, and, in spite of many interruptions, her longest period of service was in the Shaowu and Foochow Missions combined. She was a teacher of English and English literature. She taught at the Girls' School in Shaowu, at Foochow College, at Fukien Christian University in Foochow and (war time) in Shaowu, at Hwa Chung College in exile in Hsichow, and finally at Kobe College in Nishinomiya, Japan, after the

communist control in China was complete. During a revolution as early as 1927, she spent a year at the Ahmednagar Girls' School in Western India. "Wherever she was, whether her students were beginning English or seniors at the University, or in-betweens, they were always aware that in her they had a teacher equally concerned with their school work and with themselves as persons."

Leona Burr wrote and produced plays adapted to her students, encouraged music appreciation, and coached musical groups. She wrote DEAR ONES AT HOME, a charming collection of letters from college, China, India and Japan, which was published in 1965 by the Dakota Wesleyan Alumnae Association. While in retirement in South Dakota, she spoke all over the state, and Chinese meals became a feature of young people's meetings. She served her church as deaconess and as clerk. Her witness in the total community was strong and effective.

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Miss Anne Aileen Stewart of Chillicothe, Missouri, who gave short term service under the Board for two periods in Greece and Turkey, died at a hospital in Kansas City on August 16, 1968 at the age of 73. She taught at Pierce College in Elleniko, Greece 1954-1956, and served as administrative secretary and teacher of English at the American Academy for Girls in Usküdar, Istanbul, Turkey from 1960-1963. A woman of wide interests, Miss Stewart held a variety of positions in this country. She was on the faculty at Phillips University, Enid, Oklahoma, for about ten years, first as associate professor, then as full professor of English.

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Miss Clara Louise Bissell, a resident for more than 70 years of Claremont, California, and the former head of Romance languages at the Chaffey Union High School, died at the Mt. San Antonio Gardens on August 18, 1968 at the age of 79. Born in Honolulu to a family with a tradition of service to the community, Miss Bissell proved no exception. She was in Turkey at four different times, engaged in Girls' Service Center (YWCA) activities, Istanbul as executive secretary for a time. She taught at the American Academy for Girls in Usküdar, Istanbul, Turkey 1954-1955.

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Miss C. Grace Towner

Near East Mission 1912-1952, 40 years
Died: August 28, 1968, Claremont, California In 85th year

A native of Delphos, Kansas, Grace Towner attended the Osborne High School, received her B.A. from Washburn University in Topeka in 1909, and a diploma from the Congregational Training School in Chicago in 1912, qualifying her further for her chosen profession.

Miss Towner taught for several years in the States and made an uninterrupted career of teaching in Turkey in three institutions, combining it with administration. Beginning as a playground director at the Girls' School in Adana, she was closely identified with the school's life for twenty-one years as teacher and principal. She saw it grow in numbers and in scholastic standing, attracting girls from comfortable as well as from modest homes in the city and from surrounding areas. Therefore, it was a very sad experience for her to see the closing of the school in the early years of the depression. Miss Towner undertook gracefully the assignment from a girls' school to a boys' school in Tarsus (1933-1945), now Tarsus American College, and completed her long service at the American Academy for Girls in Usküdar, Istanbul, on the shores of the Bosphorus. In Tarsus and Usküdar she was the associate principal and taught English and English literature.

In 1952, on the completion of forty years of teaching, administration, and living "as a valiant soldier of the Christian way," Miss Towner retired to Pilgrim Place, Claremont. At the service on August 30th, the Rev. William Sage Woolworth, Jr., of Redlands, a missionary colleague and a former director of Tarsus American College, paid tribute to the ability, wisdom and dedication Grace Towner brought to the classroom and to all her other tasks as a member of the mission family.

Adelle Tenney Cross (Mrs. Rowland M.)
North China Mission 1915-1948, 33 years
Died: September 4, 1968, Claremont, California Aged 84

Although born in Winona, Minnesota, Adelle Cross received her training in Ohio schools -- the Oberlin High School, Wooster College and Conservatory of Music, and the Cleveland Kindergarten Training School. She went to China in 1915 with teaching experience, and was in charge of the Kindergarten Training School for Teachers in Peking for the next five years.

In 1917 another Minnesotan, the Reverend Rowland McLean Cross, joined the North China Mission. They were married in Peking in 1919, and together increased their effectiveness in the work. A son was born to them in 1922. "Chuck" Cross is now a career diplomat, currently in charge of the reconstruction development program in Vietnam.

Dr. Cross moved on from secretary for student evangelism to administrative secretary in the office of the North China Mission Council in Peking, while Mrs. Cross taught for a time in the kindergarten training department of Yenching University. Her musical knowledge and ability found full scope in the teaching of vocal and instrumental music at the American School and Jefferson Academy in Tungchow, where they were located from 1933-1940. During the war Dr. Cross returned to Free China alone to work with the National Christian Council of China. During his absence Adelle Cross directed the missionary education program of the Congregational Christian churches in Grand Rapids, Michigan.

On leave as of 1945, the Crosses lived in New York City until 1956, where he served as executive secretary of the Far Eastern Joint Office of the Foreign Missions Conference (now DOM), as secretary of the Chinese Student and Alumni Services, and as associate secretary of the United Board for Christian Higher Education in Asia. As members of Riverside Church, Mrs. Cross found many opportunities to interpret China during these years. They retired to Pilgrim Place, Claremont, in 1956.

Two of their China colleagues participated in the memorial service in Kingman Chapel on September 12. The Rev. Alfred D. Heininger, who went to China with Dr. Cross, paid the tribute. Miss Margaret Dow of the council office in Peking was at the organ. The service was one of thanksgiving for a "beautiful life of loyal service, achievement and victory."

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Miss Clara Denison Loomis of Claremont, California, who served from 1939-1940 as a substitute teacher at the Girls' High School of Doshisha University, Kyoto, Japan, with the status of an associate missionary of the Board, died at the McCabe Rest Home in Claremont on September 5, 1968 in her 90th year. She was in life-time service in Japan under the Woman's Union Missionary Society (interdenominational) from 1901-1936 as principal of the Doremus School in Yokohama.

Mary Snyder Reimert (Mrs. William A.)
Hunan, Central China 1902-1920, 18 years
Died: September 10, 1968, Fox Nursing Home, Warrington, Pa. Aged 93

Born in Lynnville, Lehigh County, Pennsylvania, Mary Reimert attended the township elementary school and the Slatington Academy, to prepare for the teaching profession. She taught school for a number of years in a one-room school house. She married the Rev. William A. Reimert in 1901, and the following year they went to China under the Board of International Missions of the Evangelical and Reformed Churches (now UCBWM). Two sons and two daughters were born to them.

The Reimerts were first engaged in evangelistic work in Yochow. As a part of the total program, he founded and organized six elementary schools in the area. Mary Reimert devoted herself to the education and Christian nurture of women and girls. Mr. Reimert's success in dealing with students led to his assignment as head of Huping Christian College at Lakeside, Yochow, which later contributed to the founding of Hwa Chung University in Wuchang. It was at Huping that tragedy changed the course of events. On July 13, 1920 Mr. Reimert was shot to death when he refused revolutionary troops access to the compound where a thousand women and children had taken refuge. THE MARTYR OF HUPING tells his story.

Widowed early in life, and with increased responsibilities for four growing children, Mrs. Reimert returned to the States following the death of her husband and made a home for them in Allentown, Pa. After the mid-forties she joined the Hellwigs in Rydal, Pa., her daughter Marguerite's family, living her days with joy and filling them with loving ministries.

The Rev. Sydney Kittridge Bunker, H.D., L.H.D.
Jaffna College, Ceylon, and Board Staff 1937-1968, 31 years

Dr. Sydney Bunker, an educational missionary of the Board in Ceylon for thirty-one years and former president of Jaffna College in Vaddukoddai, died at the Englewood Hospital in Englewood, New Jersey, on Sunday, September 22, 1968, after a brief illness. He entered the hospital on August 19th suffering from an aneurysm at the base of the brain, and succumbed after three serious operations at the age of 64 (on September 25). Early in 1968 he joined the UCBWM staff as associate regional secretary for Southern Asia, and was also assisting in the offices of the United Church Board for Christian Higher Education in Asia.

Born of missionary parents at Umvoti mission station in South Africa, Sydney Bunker was educated at Oberlin College and Union Theological Seminary. Upon graduation from Union he was granted the Seminary's highest academic honor, a two-year fellowship at Oxford University, England, where he studied literature and African problems (B.Litt. 1933). He then took up graduate studies at Yale University, and taught for two years at Talladega College in Alabama as professor of Religion (1935-37). In 1936 he married Ruth Culbertson of Geneseo, New York, also an educator, with training at Geneseo State Normal and a B.S. from Teachers College, Columbia. Two daughters were born to them.

In 1937 the Bunkers were appointed to Ceylon, Dr. Bunker as principal of Jaffna College. Ten years later he was designated president of the college.

Jaffna, one of the leading Christian colleges in Ceylon, is a co-educational institution with classes from kindergarten through college. The

collegiate section enrollment alone is 350 students. Insofar as it was the first to admit a student of low caste and the first to admit women on an equal basis with men, it was the first integrated college in the area.

A deeply concerned churchman, and an advocate of church union, Dr. Bunker was active in the Jaffna Diocese of the Church of South India and served on its various committees.

On leave from Jaffna College, and as one of two secretaries of the Joint University Education Committee of the East Asia Christian Conference and the World Student Christian Federation, Dr. Bunker visited Christian colleges and universities in India for purposes of reappraisal and of seeking new ways for these institutions to make a larger contribution to nation-building efforts.

In 1963 Dr. Bunker was the recipient of two honorary doctoral degrees, an H.D. from Earlham College in Richmond, Indiana, and an L.H.D. from Oberlin, his Alma Mater. An ornithological enthusiast, which Oberlin claims started during college days, he collaborated in a scientific study of shore birds in Ceylon.

The Bunker daughters are following family tradition; Charlotte, of the Yale Divinity School library, taught for three years under the Board in Izmir, Turkey, and Grace is now on a teaching assignment in Dubai in the Trucial State on the Arabian Gulf.

The service was held on September 27 at 2:00 P.M. at the Wilton Congregational Church in Wilton, Connecticut, with the Rev. Chester Miller, minister, and Dr. Carleton participating. This was the church served in earlier years by Dr. Bunker's father, the late Rev. Fred R. Bunker, and where Sydney Bunker was ordained in 1931. At about the same hour a memorial service was held at the Board offices for members of the staff who could not attend the service at Wilton. Memorial gifts are being designated for scholarships at Jaffna College.

Syd Bunker was a man of deep Christian conviction, yet generous and sensitive in his dealings with those who differed from him. He will long be remembered for his serious commitment to whatever task he undertook, careful and competent in administration and teaching. His genuine concern for people brought him many friends. These rejoice in having known him and they recognise in him a worthy representative of the high tradition of the Board.

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